Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL VI. BOSTON, SATURDAY, SEPTEMBER 29, 1827. NO. 39.

POETRY.

[From the Christian Pioneer.]

THE GLORIES OF CREATION.

Arise, arise! it is not meet
To crouch for riches to the ground:—
A glorious world is at our feet;
Ten thousand hang around!

Look up! a vault of vivid blue!
A moving orb of living fire!
Mountains of clouds careering through,
In gorgeous attire!

Look down! resplendent is the sight
Of flood and mountain—sea and land:—
An ocean, lashing in its might!
An earth, in beauty, bland!

Valleys of green, and hills of snow,
Meadows and forests, flowers and trees;
And rivers, murmuring as they flow,
To the wild warbling breeze!

Beauties on beauties, in a ring
Of ever-varying richness, throng;
While summer—autumn—winter—spring—
Go hand in hand along!

Look up, look up—once and again!
The moon is coming from the deep!
And stars on stars, to grace her train,
Are starting from their sleep!

Glory on glory! the great sky
Trembles with splendor! and a flow
Of hallow'd radiance, from on high,
Encircles all below!

O God, O God, the sin forgive
Of being callous to the bliss,
Of feeling that we breathe and live
In such a world as this!

BIOGRAPHY.

No where can there be found characters more estimable or lives more exemplary than those of eminent Unitarians. In former papers we have given sketches of the lives of Emlyn, Lindsey, Priestley, Wakefield, and Barbauld. As this species of writing is one of the most interesting and instructive, we shall continue, from time to time, to publish the memoirs of Unitarian worthies—and we solicit the aid of our friends in accomplishing the object. The following Life of Thomas Firmin, copied from the Christian Pioneer, is compiled from an article in the London Retrospective Review for Aug. 1825. The title of the book reviewed is, *The Life of Mr. Thomas Firmin, late citizen of London. Written by one of his most intimate acquaintance. Together with an account of his religion, and of the present state of the Unitarian controversy.*—1698. We have never seen this work. It is undoubtedly very scarce.—If it could be obtained, it would be a valuable accession to the library of the American Unitarian Association.

THOMAS FIRMIN.

Thomas Firmin was born at Ipswich, in Suffolk, in the year 1632. His parents owed the respectability which they enjoyed, not so much to their worldly substance, as to the right and full discharge of the duties of their station. They belonged to the class of Christians whom our ancestors designated Puritans, by way of opprobrium, as Unitarians are now termed Socinians, by every bigot. Under their influence, Thomas was educated in Calvinistic principles. Upon these, however, our good Puritan forefathers did not lay so much stress, as upon the right of free inquiry and individual judgment; and the parents of Thomas Firmin, whilst they inculcated these primary principles upon the mind of their son, took especial care of the formation of his heart to piety and goodness.—Never was there presented a more illustrious instance of the beneficial effects of a religious education. His parents apprenticed our "worthy" to a tradesman in London, who was accustomed to attend the ministry of the celebrated Mr. John Goodwin. Mr. Goodwin was an Arminian. And now began to appear the good effects of a liberal education. Mr. Firmin's attention was drawn to his Calvinistic opinions, by the elegant and learned sermons of his minister. He contrasted the arguments adduced in favor both of Calvinism and Arminianism, and, in spite of the prejudices of education, he was led, to use the words of his friend and first biographer, "to exchange the harsh opinions of Calvin for those more honorable to God, and more accountable to human reason, of Arminius and the Remonstrants." His piety evinced itself, not only in thus far purifying his creed, but also, in well digesting and applying to himself the discourses of Mr. Goodwin. By the assistance of short-hand, he was enabled to carry away whatever was uttered in the pulpit. "Of this," says his biographer, "he made a double use, both then and in the very busiest part of his life; for, if the sermon was considerable for judicious morality or weighty arguments, he often read it, in his short-hand notes, for his own further improvement, and then took the pains to write it out in words at length, for the benefit of his acquaintance."

After having passed through an apprenticeship, in which he had demeaned himself with unusual amiableness and integrity, and also with so much activity that he was called "the spirit," he entered upon business on his own account, with the slender capital of 100*l*. But the habits which he had formed whilst a servant, soon procured for him an extensive and profitable business; and he quickly overcame the difficulties of a commencement with so small a sum, so that, in the year 1660, he was enabled to marry a citizen's daughter with a portion of 500*l*.—

A short time after his marriage, he became acquainted with Mr. Biddle. In consequence of his intimacy with this excellent and persecuted man, he was confirmed in his Arminian opinions, and led to the adoption of the distinguishing feature of Unitarianism, the unrivalled supremacy and strict unity of God. Of Mr. Biddle's piety, exemplariness, and learning, he entertained a great and just esteem. His hospitality towards him was kind and unbounded. And when Mr. Biddle had been sent prisoner to the Isle of Scilly by the Protector, he used his influence, both with Cromwell and his friends, to procure him the means of subsistence.

We may mention, as illustrative of the character of Mr Firmin, that he was devoted to the pleasures of gardening. This, we might have expected, in one whose heart was so sensitive and pure, and whose mind so fondly conversed with the word of God. Between the works and the word of the Divine Being subsists the most intimate connexion; and the man who studies the one, will find delight in conversing with the other. And his biographer informs us of a fact, which is also beautifully in unison with the foregoing. Either as he went, or as he returned, he was wont to visit the poor and the sick; he chose well his time for these deeds of mercy, for his soul would then most harmonize with the spirit of his Maker, when fresh from the contemplation of his wondrous doings. This practice of visiting the poor we much admire; and earnestly wish, that those who give would always see also to whom they give. "This," says his biographer, "was one of Mr. Biddle's lessons, that it is a duty not only to relieve, but to visit the sick and poor, because they are thereby encouraged and comforted, and we come to know of what nature and degree their straits are; and their condition being known, we are able to assist them, by our counsel or our interest, much more effectually than by the charity we can bestow upon them." At the present period, though his means were not affluent, and the claims upon them from charitable objects numerous and weighty, yet he was most beneficent to a great number of persons who stood more or less nearly related to him. And as his property increased, so did his heart expand. He now became universally known and respected, for deeds of splendid charity. Nor less ought it to be spoken to his praise, that his charity was never indiscriminate. It is to be deeply regretted, that both private and public charity, in these days, has a tendency to increase the evil which it strives to diminish; and this it does, by providing funds and institutions, upon assistance from which the improvident and the idle may securely reckon. It will be seen how much more judicious was the conduct of Mr. Firmin in this important matter.

In the year 1665 happened the great plague, of which there died, in that one year, and in London only, nearly 100,000 persons. On this occasion, Mr. Firmin's benevolence was not supine. Weekly relief was administered to the poor, and especially he found *employment* for vast numbers. This was done at a very great risk: he afterwards found, however, a merchant, who was so pleased with his adventurous charity, that he purchased the chief part of the goods so manufactured, and indemnified Mr. Firmin.

The year after the sickness, came the great fire, by which the city of London sustained a damage of ten millions sterling.—Mr. Firmin suffered equally with his neighbors. But now, his noble spirit and generous manner of trading were so well known, that he soon repaired his losses, and again began to consider the poor. His first service to them was the erection of a warehouse, by the water-side, in which he might store up corn and coals. These he sold out to the poor, in times of scarcity, at the prices at which he had purchased them. He then proceeded to erect a warehouse, in order to employ those who were destitute of occupation in the linen manufacture. "He bought," says Archbishop Tillotson, "flax and hemp for them to spin; when spun, he paid them for their work, and caused it to be wrought into cloth, which he sold as he could, himself bearing the loss." "By this excellent device," says the good Archbishop, "many hundreds of poor children, and others who lived idle before, unprofitable both to themselves and the public, now maintain themselves, and are also some advantage to the community. By the assistance and charity of many excellent and well-disposed persons, Mr. Firmin is enabled to bear the unavoidable loss and charge of so vast an undertaking; and, by his own forward inclination to charity, and unwearied diligence and activity, is fitted to sustain and go through the incredible pains of it." Concerning this institution, Mr. Firmin would often say,—"To pay the spinners—to relieve them, with money begged for them, with coals and shirting, was to him such a pleasure as magnificent buildings, pleasant walks, well cultivated orchards and gardens, the jollity of music and wine, or the charms of study, were to others."

Mr. Firmin was one of the governors of St. Thomas's Hospital in Southwark, and extremely active in his endeavors to render it as beneficial as possible; and, during the last twenty years of his life, he was also a governor of Christ Church Hospital in London, of which he proved himself a great benefactor, not only by his donations, but also by his constant supervision.

[To be continued.]

MISCELLANY.

DR. BEECHER ON PROSELYTISM.

In the New England Galaxy of last week we find the following communication, addressed to the Editor.

MR. BUCKINGHAM,—In looking over some old newspapers the other evening, I met with the Recorder of October 16, 1819, containing the following "*Extract from Rev. Dr. Beecher's Sermon at the installation of Rev. Mr. Cornelius.*" Pray have the goodness to publish it for the edification of your orthodox readers, *and ask them if the Doctor Beecher who held these opinions is at all related to the gentleman of that name now settled in this city?*

"The spirit of *proselytism*, which regards exclusively the interests of one denomination, and is concerned in bringing to heaven men *in one way or not at all*, and which disregards the *feelings* and *interests* of other churches, is a principle of *war*. As human nature is constituted, there can be no peace among the churches of our Lord of different names, *until it is frowned into non-existence. Mutual safety is indispensable to peace, and love, and harmonious action, among churches of different denominations.* And with trumpet tongue, the providence of God is calling upon Christians of every denomination, *to cease from their limited views and selfish ends*, and to *unite* in the conflict which is to achieve the subjugation of the world to Christ. *The mischiefs of this spirit have been great*, and have been endured long enough, to afford experimental evidence of its *wickedness and folly.* From the time the reformed churches commenced the sacramental controversy, the reformation received a check; and, to this moment, the lines in nations, cities, towns, and villages, are drawn in many instances between Papist and Protestant, as they were drawn at the reformation. And now, for centuries, the resources of Protestant churches have been exhausted in standing still, from the balance of each other's action and reaction. While the world have been perishing around them, they have been contending, *whether a small remnant of men should go to heaven precisely in this, or some other way. It is time to cease* from this limited enterprise. Jesus Christ has need of our harmonious exertion; and the world has need of it. Never can the world be emancipated, till those who love our Lord, and the souls of men, are released by voluntary suffrage from the diversions, toils, and irritations of a war establishment. All the men on our various posts of observation, and all the soldiers in our armies of reserve, must be poured upon the territories of the enemy, while we, without fear, and undefended, *dwell safely side by side. Too long* have our alienations been the scoff of infidels, and made us *the tools of designing and ambitious men;* and withdrawn from the cause of Christ that influence upon society which it belongs to his religion to exert, *and which kind feelings and harmonious action would not fail to produce.—And may God grant, that this generation may not pass away, before a delegation from all Christian denominations shall assemble, to attend the funeral of bigotry and heresy, and to lay them so deep in the same grave, that they shall not rise till the trumpet of the archangel shall call them to judgment, to answer for their crimes, and to receive the punishment of their deeds.*"

WALDENSES.

We gave, lately, some extracts from the Journal of Rev. Mr. Kenrick, an English clergyman, during a residence of a few weeks among the Waldenses. We find, by the last number of the Monthly Repository, that this Journal is continued. We give the following extract from the last number.

This narrative is in substance a journal kept during my residence at La Tour, in the Valley of Lucerna. In transcribing it for the Monthly Repository, some additional facts and illustrations have been inserted in their proper places. In cases where exact accuracy seemed to be of importance, I have preferred giving the names, and, as far as I could recollect, the words of my informant. Should this narrative chance to meet the eye of the excellent Moderator of the Vaudois Church, or of any others of my friends among the Pastors, they will not, I am persuaded, think I have taken too great a liberty in publishing information communicated in conversations. In so doing, I have only imitated the example of their warm friend and admirer, Mr. Gilly, and of several other travellers who have visited them and published their account of late years, and I could in no other way have so satisfactorily shewn that the Protestants of the Valleys of Piedmont have not barely a claim to relief under their present difficulties and privations, on the narrow ground of their supposed accordance in doctrine and discipline with a particular sect, but that, as the zealous advocates of Christian liberty in its full extent, and as firm maintainers and patient sufferers in behalf of those grand fundamental principles on which the church of Christ was originally founded, and which ought to raise the Christian above all the littleness of party, they are deserving of the sympathy, the approbation, and the *imitation* of Protestant Europe.

On Sunday, October 22, I again attended M. Bert, at La Tour, who gave us a discourse of greater length and considerable more force and energy than the former. His text was Eccles. viii. 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." He began with saying, "In the day that thou eatest thereof thou shalt die." But Adam ate of the forbidden fruit, and did *not* die for a considerable time. God had important designs to answer by the prolongation of Adam's life, and was graciously pleased to grant him a respite from the execution of his sentence, which gave him time to repent, and bitterly lament his transgression, and to acquaint his descendants with the dealings of the Lord towards him.

"In our days, also, when men transgress the commandments of God, the penalty is often long in following the offence. And it is on this account that the hearts of the sons of men triumph in security, and, abusing the forbearance of the Almighty, is fully set in them to do evil.

"I purpose shewing you at present, first, that if the whole sentence against crime were executed in the instant of transgression, there would cease to be any such thing as virtue in the world. Second,—That the offender does really begin to feel the effect of his crime as soon as it is committed. And third,—That unless he repent and avert the Divine displeasure from his head, the *full* punishment of sin, although deferred, will certainly overtake him in the end. May our heavenly Father, who giveth every good gift to them who ask him in sincerity, grant that the words of his servant may be effectual to the improvement of the hearer, and the vindication of his ways before men, which we humbly ask in the name of our Lord Jesus Christ.—Amen." Under the first head, the preacher observed, that were the thunderbolt of the Divine displeasure instantly and invariably hurled at the head of the criminal, the terror with which this would inspire our minds must necessarily destroy the nature of virtue, which consists in a filial obedience proceeding from a principle of love. Besides, the immediate death of the sinner would preclude the possibility of his repentance and reformation, and deprive his brethren of the good effects arising from the sight of a sinner turning from the errors of his way. The *occasional* occurrence of this instantaneous punishment answers all the purposes of a salutary warning; while, on the other hand, the example of those who live and reform their conduct is of the greatest service to the world, as well as a theme of joy and exultation to the inhabitants of heaven, as we learn from the words of our Saviour in the *fifteenth* chapter of Matthew's gospel. Under the second head he remarked, that although the sentence against the wicked be not fully executed here below, yet that conscience anticipates the sentence of the Judge, and begins to punish the offender almost in the instant of the commission. His ruined health, loss of reputation, and dissipated property, were likewise to be considered in the same light. Under the third head he remarked, that death would soon seal the fate of the transgressor, "and after death is the judgment;" "and after the judgment—but here," said the preacher, "I content myself with saying, *he is in the hands of God!*"

I have done but little justice to this discourse, many passages of which were very striking. I could not help remarking that the conclusion shewed the mildness and forbearance of the preacher's own disposition. "Many an orthodox preacher in my own country," I thought, "would have dwelt *principally* on the eternity of *hell torments* as the only means of vindicating God's justice in permitting sinners to live in this world.—But the pastor of La Tour delights to represent the gospel as a message of peace and joy; and when he touches upon the more awful parts of the Divine dealings to men, does it with pain and from a consciousness of duty, and with feelings full of pity for the offender." M. Bert professes the usual doctrines of orthodoxy, but I soon found that he was no bigoted sectarian or dogmatist upon any subject.

On Sunday, October 29th, I went to Bobio, six miles up the Valley of Lucerna, to hear M. Muston, who is Secretary to the "Table," or Committee of the Synod. His discourse was on a Future Judgment,—a good practical sermon. As there was here, as at La Tour, not the slightest trace of the peculiarities of orthodoxy in the prayers hymns, or sermon, I took the liberty of remarking to M. Muston, with whom I dined, that from all I had heard of the Vaudois in England, I was greatly astonished to hear nothing in their services, in which all sects, even an Unitarian Christian like myself, could not cordially join. I had expected, for example, that more prayers would be addressed to Christ than in the Common Prayer of the Church of England, the occurrence of which formed the principal ground of our separation. Whereas, I had not heard any prayers addressed to any other Being than the Father. "Do you never address any part of your worship to the Son?" "*In my opinion,*" replied M. Muston, "*it would be idolatry.* We know him only in the gospel dispensation as a man, sent by God for the salvation of our souls; although it be true, that by *reasoning* from the extraordinary nature of his miracles and the sublimity of his doctrine, we discover something of the Divinity (or of his Divinity,) '*nous decouvrons quelque chose de la divinite.*' He appears to us in the gospel uniformly as a man, and he himself gave us a model for our prayers, in which the Father alone is addressed, and declared, that 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' Can we do better than follow his instructions and example?—There are mysteries we cannot comprehend, but our concern is to worship God and imitate Jesus Christ, and obey his precepts." "Do the Vaudois then," I inquired, "consider nothing more to be necessary to constitute a Christian than a belief in one God, and in Jesus Christ as the Messiah?" "Certainly not," replied M Muston, "Are not those the terms laid down in the gospel?—And I cannot conceive," he added, "why Protestants should be divided into so many sects. I speak my sentiments freely on this subject to the members of M. Malan's church, and I put the matter lately in such a light to one of them, who came to see me, that he was unable to reply to me. I think spiritual pride and a want of forbearance must be at the bottom of it." I observed, that in England the church, established by law, and most of the other sects, represented their own peculiar views essential to the character of a Christian, and to acceptance with God. "There they are wrong," said he: "that is what I should not like. I should agree more nearly with you than with any other sect We are in accordance upon all that is essential."

On Sunday, November 5th, I again heard M. Bert. The subject was the Duty of Parents to their Children. It was the day on which was announced the re-opening of the central or "*grande ecole*," and of the other ten elementary schools in M. Bert's parish, after the long vacation which is given during the vintage season. In the first of these schools, supported at the expense of the whole parish, with the aid of foreign Protestants, a somewhat *superior* kind of instruction is given (to a limited number of scholars,) but so as not to interfere with the classical school, for the Valleys at large, kept at La Tour. In the other ten schools, kept at the expense of each of the ten sections, or "*quartiers*," into which the parish is divided, all the children are gratuitously instructed in reading and writing alone. Every parish is similarly divided, and has similar schools, proportioned in number to the size of the parish. But, through the poverty of the inhabitants, they are, in many instances, only able to keep their schools open for a few weeks in the year. When Providence moves the heart of any of their "*English benefactors*" to send a few francs more than usual, there is great rejoicing, that the school of such or such a "*quartier*" can be kept open a fortnight longer, this winter! Several of M. Bert's parishioners informed me that their pastor was remarked for adapting his discourse to whatever happened to be going on in the parish, or around them. He had lately preached on the vintage season; his present discourse had a particular view to the re-opening of the school. He very affectionately enforced on parents the duty of providing for the instruction and improvement of their children by sending them to their several schools, and, at the same time, seconding the exertions of the schoolmaster by reading the Scriptures with them at home, praying to God with them and on their behalf, and teaching them to sing psalms to his praise. This last, he observed, the singing of psalms in a family, had a great effect in cultivating a pious spirit in young minds.—And how much preferable was this to the singing of idle songs they might otherwise learn, which might exhilarate the spirit for a moment, but left no useful impression on the mind. He observed, that notwithstanding the great facilities for elementary instruction they now enjoyed in the Valleys, owing to the kindness of their *foreign* benefactors, it was a lamentable fact, that *every* Vaudois could not yet read and study the Scriptures for himself. "Those of you, my friends," he said, "whose misfortune this is, ought to be particularly careful always to enter the church in good time, to hear the Scriptures read by the schoolmaster, a custom adopted amongst us specially for your use. But it is a disgraceful thing to observe that the schoolmaster remains reading the Bible for a considerable time to a very few persons, while

the majority of you prefer to stand talking at the gate. Placed as you are, my dear brethren, in these Valleys, in the midst of persons of *another* communion, differing from you, I stop not to remark on forms, for forms are nothing, but materially differing from you in religious belief, is it not peculiarly your duty to be ready to give to every one who may ask it some good reason for your faith?—That faith which, through the blessing of God, our fathers preserved for so many centuries, and which they so often bled to maintain uncorrupted! Your brethren of the *other* communion are always on the watch and full of zeal for the making of converts; and is there not the greatest probability of their success, if they find you unarmed with the knowledge of the Scriptures?"

CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 29, 1827.

We have inserted, in the Register of this week, an article in relation to the charges in last week's Recorder, under the head "Unitarian Intolerance."

We cannot but think that it is a means of more detriment than benefit, to the orthodox cause in Waltham, to bring charges against the Unitarians, so susceptible of refutation; and we understand that this is the opinion of some of the most intelligent Trinitarians of Mr. Harding's Society. It appears to us, also, that they gain as little by any statements about the whole church leaving the society with Mr. Harding. We understand the facts of the case to be these.—All the male members who had subscribed Mr. Harding's inconsistent creed left the society with him. The number however was only *six;* and for the five years Mr. H. was settled there, we are informed that he never had one male member added to his church, except by recommendation from other churches. After Mr. H. was dismissed, and the six male members belonging to that church withdrew, a new church was organized, containing a larger number of male members than belonged to the first church, and composed of members of the society, who, before their removal to Waltham, were members of Unitarian churches in their respective towns,—but who had been kept from the church during Mr. Harding's ministry, by his unscriptural creed.

From these statements it appears, that if Mr. Harding's creed had been scriptural, and contained, as it then would, of course, nothing to which all conscientious and good men could not subscribe—Mr. H. so far from carrying with him all the male members of his church, would not have even carried a majority.

RAMMOHUN ROY. In the Quarterly Review of March, there is a long article on the late Bishop Heber, containing many extracts from letters of the Bishop, during his residence in India. The following relative to Rammohun Roy, is from a letter written a little previously to his death.

"Rammohun Roy, a learned native, who has been called, tho' I fear without reason, a Christian, remonstrated against this system [of instruction in one of the schools supported by government] last year, in a paper which he sent to me to put into Lord Amherst's hands, and which, for its good English, good sense, and forcible argument, is a real curiosity as coming from an Asiatic."

The article in the Quarterly, to which we refer contains many interesting statements relative to India, from which we propose hereafter to furnish some extracts.

ANDOVER SEMINARY.

The annual examination at the Andover Theological Seminary was held on Wednesday last. The different departments were—*Sacred Literature—Ecclesiastical History—Christian Theology—Sacred Rhetoric.*

We are unable, this week, to give the particular subjects treated by the different gentlemen. The number engaged in the exercises of the day was *thirty.* In the department of Sacred Literature, *eight*—Ecclesiastical History, *seven.*—Christian Theology, *seven*—Sacred Rhetoric, *eight.*

We understand that a large number of strangers were present, and that the exercises of the occasion were of a highly respectable character, and very gratifying to those assembled.

The Rhetorical Society held their anniversary on Tuesday, and were addressed by the Rev. Dr Beecher, of this city, "in a highly original and impressive manner," says the Recorder.

Newton Seminary. The anniversary of the Newton Theological Seminary, (under the auspices of the Baptist denomination,) was celebrated on the 13th of September.—The number of the performers on the occasion was *eight.*

An address was delivered on the same day by Mr. T. J. Conant, Professor of Languages at Waterville College, before the Society for Missionary Inquiry. The next term of the Institution commences on the 26th October.

Among the rules and regulations of the Institution, we find the following paragraphs:

"The Institution shall be adapted to the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in the theological studies. It shall be open for the admission of those persons only, who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry."

MR. WARE'S DEDICATION SERMON.

We gave a brief notice in our last paper of the dedication of a new church at the 'Saxon Factory,' in Framingham. We are now enabled by the kindness of a friend who attended to present our readers with an abstract of the sermon delivered on the occasion, by Rev. HENRY WARE, Jr. of this city. We are desired to mention that this is a mere sketch drawn from memory, with the aid of a few notes taken at the time.

Mr. Ware took for his text, Revelations xxi. 22. *And I saw no temple therein.* He commenced by observing that the book from which the text is taken is in many parts confessedly allegorical and obscure. Still it contains some valuable truths, and its lessons and suggestions should be gathered up and improved. It is impossible to determine whether the prophetic vision of the text is a description of the future condition of the church below, or of heaven above. In either case, however, it opens interesting and profitable reflections. It points to a happier and more glorious period than the world has ever yet witnessed—to a period when religion shall have accomplished all its purposes, and perfected its holy work—when the soul of man shall have been so elevated and sanctified by the ennobling and purifying influences of Christianity, that these temples of wood and stone shall no longer be needed. Naturalists inform us of certain animals that inhabit the depths of ocean, which, from the very constitution of their nature, are compelled occasionally to ascend to the surface of the waves, and respire a purer and invigorating air—but whose very grossness again urges them to descend to their native element. And thus [illegible] with us. Engrossed with material objects, engrossed in a busy world, occasionally the rises above them—he feels a necessity and a desire of breathing sometimes a spiritual atmosphere, a celestial element. Constantly occupied with worldly and visible things, he needs occasional leisure and retirement—the closet—holy places, sacred seasons and solemn temples. The *imperfection of our nature* requires this house of prayer and the stated services for which it is designed and to which we have dedicated it. It may not be inappropriate therefore to the occasion to illustrate and enforce the position that public worship is a most important institution. We shall speak of its value,

I. To the community.

II. To individuals.

I. 1. In the first place, a regular and public religious service is indispensable to the existence of religion in the *world.* This is a fact to which all experience and all history bear ample testimony. In every age and in every nation, religious worship of some kind or other, rational or superstitious, formal or sincere, has been established.—The busy multitude every where demand it. Men of leisure and reflection perhaps may dispense with it, as we know was the case with some of the sages and philosophers of old time, who by study and reflection discerned some of the important truths of natural religion. But it should be remembered that such men were few—they are justly regarded as moral miracles—and although religion may be said, in a certain sense, to have existed with them without the aid of religious institutions, yet it cannot be said with any accuracy to have existed in the *world.* Let us appeal to common fact, and to our personal experience at the present day. How many are there even in this favored and educated community, who are entirely dependent for their religious knowledge and principles on the public worship of the seventh day? Who could predict the consequences of the general suspension or dissolution of this weekly service? One of the chief causes of the decline of religion among the Jews was the absence of religious places of worship. This numerous and scattered people had but one temple. It was not till after the Babylonish captivity that synagogues were erected, in which the multitude might assemble to hear Moses and the Prophets explained and applied. We know that among ourselves religion exists and flourishes according as public religious institutions are appreciated and prosper. We have every reason to believe that their abolition would be followed by a lamentable decay of whatever is holy and purifying in our faith.

2. Another important benefit derived from public worship is, that it affords employment for the Sabbath day. Such is our nature, that we require occasional returns of relaxation and repose. Holidays of some kind or other always have existed and always must exist. Throughout the wide extent of Christendom, the recurrence of the Sabbath is the signal for a general and simultaneous suspension of labor. From the force of habit and custom alone we may expect that in all Christian communities one day in seven will always be devoted to leisure. It becomes then a serious question in what way can this stated reason of rest be most profitably spent?—Shall it be a day of mere idleness—or what is far worse, a day of dissipation and sin—or shall it be wisely and usefully occupied in an elevating religious service? We know from our own observation that the majority of those who do not spend the Sabbath at church, usually spend it most unprofitably and wickedly. The choice lies between this mode of passing a seventh portion of our time and that which assigns to it a regular service of prayer and praise. No judicious man, no friend of social order and good morals, can hesitate for one moment to which of these he will give the preference. For he must know that the universal abuse of the Sabbath would lead to the degeneracy of the whole people. Close the doors of your churches, and abolish public worship—and you would find Sunday a fountain-head of corruption and impurity.

3. Public worship likewise imparts strength and security to all our other public institutions. It gives stability to the government and efficacy to the laws. It affects public opinion, by which the laws are enacted, and the government is sustained. Do you suppose that men are deterred from violence and crime chiefly by the dread of legal penalties? No. They are restrained by their moral sentiments and principles, and by a regard to public opinion. It is not one of the least benefits of public worship that it corrects public sentiment and cherishes public virtue. It secures the morals of the people—and by the reflecting is justly regarded as the most efficient instrument of moral influence ever devised. The church is the great seminary of spiritual blessings, as the Bible is the great teacher. Every new church therefore is a fresh blessing to the community.

II. We were to speak in the second place of the value of public worship to *individuals.* If we regard it merely in a temporal point of view, we must admit that it confers upon us, *personally,* invaluable blessings. We have already illustrated its influence on the community. Now every individual is a member of society, and of course he partakes of the good effects of religious institutions upon the character and condition of society. That which secures order, tranquillity and safety to the community, at the same time secures them to individuals. But public worship does more, far more, than this for the individual. It is a blessing to his *mind.* It forces his intellect to act. Multitudes who during six successive days are chained to manual occupations or who are engrossed by the cares of traffic, are enabled and invited on this day to fix their attention on subjects the best calculated to enlarge and invigorate the understanding. It is a blessing to his *heart.*—It elicits its best feelings and affections—penitence, humility, gratitude, love. To many what an hour of happiness is that which is spent in the sanctuary! Are they in adversity? Where will they hear so soothing a voice as that which speaks to them from the oracles of truth? Are they burdened with sin? Whence does the promise of pardon to the penitent proceed but from the gospel of peace? The house of prayer is always the *home* of the religious man. He feels himself made for something better than the occupations and cares of this world. The Sabbath is to him a day of happiness and joy—and he is ready to exclaim with pious David, "A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

If the institution of public worship be thus beneficial to the community and to the individual—if it be, indeed, the great engine of man's social good, the great fountain of man's personal happiness, it is natural to ask, why does it not answer all the purposes for which it was designed, and to which it is amply competent? Deeply, indeed, is it to be lamented, that it is so much slighted, neglected and abused. Were it merely a human invention, still its influence is so salutary, that no one would have a right to neglect it. But it is not such. It is a divine institution. It is not left to our choice to employ or neglect it as we will. And yet by how many is it perverted and despised. The conduct of some would induce the belief, that they consider its observance altogether optional.—Others observe and uphold it as a mere matter of worldly expediency. Some attend public worship from long-continued habit. Others go merely to be entertained. Some attend in a prejudiced and bigoted state of mind—to find fault with the minister, to detect heresy in his doctrines, and blemishes in his style and manner. How few consider the purpose of their weekly assembling—how few seriously regard it as a religious act—how many are there, who, for successive years, have gone up to the sanctuary twice every sabbath, to confess their sins, and yet have never lamented nor forsaken them.

Such, it is confidently hoped, will not be the sentiments nor the practice of those who are to worship in this consecrated house.—In coming hither on the sabbath, let your first, your second, and your third purpose, be *worship.* If this place be not habitually a house of sincere and fervent prayer, it may prove a house of death. God grant that it may ever be a centre of knowledge—a fountain of life and consolation. May many come up hither to prepare for a purer and a happier state; and may this temple be indeed to them the house of God and the gate of heaven.

The following letter to a "*Candidate* for the *Ministry*" has been sent us for insertion. Its excellent spirit and wholesome admonitions entitle it to respectful attention. Undoubtedly truth may be established and diffused by fair argument and mild persuasion, without reviling the character and principles of those whom we deem in error. This should be avoided every where; but if it is more particularly unbecoming in one case or one class of men than in another, it certainly is so in the ministers of religion, and in the house of God.

Sept. 1827.

My young Friend,—As you are about to commence the important work of preaching the gospel, you will suffer a word of exhortation, from one who has endeavored to be an impartial observer of the effects of different modes of preaching, and who sincerely wishes your success. You are doubtless aware that there is at present an unusual degree of party excitement among Christians of different denominations; that too many ministers of each of the different parties seem too much disposed to indulge a spirit of reviling against their opponents, even in the pulpit. This, I conceive is not only very improper, but highly criminal, and offensive to God. It is setting a vile example, which no hearer can safely follow. It also tends to excite in hearers the same prejudices and resentments which the preacher indulges, or to excite a prejudice against himself as a defamer.

That reviling is a heinous sin, may be inferred not merely from the commands which forbid it, but from the fact that "revilers" are classed with "murderers" and the greatest criminals, as men who shall not inherit the kingdom of God. Yet how little is this solemn admonition regarded!

I am not particularly informed as to your views respecting the subjects which at present divide our fellow Christians into different parties. But my advice to you is, to stand aloof from party excitement, and evince sincere love to your brethren of every denomination. Let the meek, forbearing and conciliatory spirit of the gospel, appear in all your conduct, and especially in your preaching. As you would that others should do unto you, do even so to them. If others revile you, let it be your care to bless them, by rendering good for evil. Study diligently to "overcome evil with good." In this way you will impress the minds of your hearers and observers with a belief, that you have learned of him who was "meek and lowly of heart." This will give you access to their understandings and hearts; it will give you an advantage to do good, which it is impossible to acquire by a resentful, haughty and reviling spirit.

What, my young friend, can be more improper, more antichristian, or more offensive to God, than for a minister, under the pretext of preaching the gospel, to stand up before an audience, and, in the name of the Lord, revile and reproach his hearers, or the people of another denomination? Every time a minister indulges the spirit of reviling, and endeavors to excite this spirit in others, he violates his duty, and acts the part of an enemy to Christ rather than that of a friend. Too often do ministers, when they attempt to reprove, expose themselves to this admonition—"Ye know not what manner of spirit ye are of;" and it doubtless will be so with you, if you suffer yourself to become a heated partisan in the controversies of the age. Perhaps there is nothing of a more bewildering nature than party spirit—nothing which more exposes a person to call evil good and good evil. I wish I could say that you were in no danger of imbibing this spirit from what are called *religious newspapers*—but I cannot. There is too much of this spirit in the papers of the several denominations; and whenever it is strongly excited, it shows itself in what I believe God will denominate reviling. If nothing was to be seen in the preaching of ministers and in religious newspapers, inconsistent with that love which is the fulfilling of the law, a new and more happy state of society would soon be witnessed. Let me then entreat you to be on your guard, and to evince that wisdom which is from above; which is first pure, then peaceable.

Yours, affectionately, *—— *——.

*——— *——.

Religious Almanacks. The Charleston Observer, speaking of the publication of the Christian Almanac, of 1828, "says, "We know not the origin of this efficient means of doing good; but we believe our own country lays claims to its 'noble devising.' 'The Clergyman's Almanack' is the first which we recollect to have seen."

The Hancock Advertiser, published at Mount Zion, Geo. quotes the above remarks, and proceeds to say—

"We have authority for stating, that the first religious almanack published in this country made its appearance in 1809, and was edited by the Rev. Jacob Norton, then of Weymouth, Mass. It met with very extensive patronage for about 11 years."

On the 19th inst. a new church "erected for the Orthodox Congregational Church and Society" in Walpole, was dedicated to the worship of "Jehovah; Father Son and Holy Ghost." Sermon by Rev. Dr. Codman, of Dorchester. We understand that a part of the society for which this church was built, have applied to a Universalist minister to preach to them. We presume however he is not to officiate in the church, as this society have now a candidate preaching to them.

On Thursday the 20th instant a new church recently erected in Cambridgeport, was dedicated to the worship of God—"Father Son and Holy Ghost." It will be understood by this explanatory addition to the name God, which we quote from a communication in the Recorder, that this Church has been erected by those opposed to the exemplary and excellent congregational minister of that place. We are happy in being able to state, however, that but comparatively few have withdrawn from his Society.

The sermon on this occasion was delivered by Rev. Dr. Beecher, from Ps. cxlv. 18.

An Auxiliary of the *American Unitarian Association* has been formed in Dedham, of which Hon. Edward Dowse is President—Rev. Alvan Lamson, Secretary—Dea. Eliphalet Baker, Treasurer,—who, with a Collecting Committee, constitute the Standing Committee. Mr. Edward M. Richards, Agent. *Boston, Sept.* 28, 1827.

The Treasurer of the American Unitarian Association acknowledges the receipt of $30, received from the King's Chapel Society in this city.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

"UNITARIAN INTOLERANCE."

Under this head we find in the last number of the Recorder and Telegraph some remarks which are calculated to deceive such as are not intimately acquainted with the circumstances alluded to. It appears to us that the charge of intolerance can be supported only by a careful concealment of absolute facts. It is stated that the Domestic Missionary Society were under the necessity of aiding Mr. Harding's church, because they were compelled to assist in the support of an Unitarian Clergyman, or else to leave the service upon which they depended for subsistence. We have never heard that any of Mr. Harding's friends did actually leave their employ on this account, but it is an absolute fact that several individuals left the service of the manufacturing company in Waltham, rather than submit to the necessity of contributing to the support of Mr. Harding.—Whether the Missionary Society extended their aid to these individuals we have not, as yet, been informed: but it is evident that it was as much their duty in this case as in the other, considering that some of them were professed Trinitarians. It is contended that it was unjust to dismiss Mr. Harding merely on account of an honest difference in sentiment, when this difference was known to exist at the time of his ordination We contend however, that many other reasons have been assigned for his dismission. The Baptists and Methodists did not object so much to his sentiments, as they did to his unchristian treatment towards them; for it appears that they were in favor of orthodox preaching at the time of his dismissal. But who will be so ignorant, as to affirm that a single individual of these two persuasions was in favor of Mr. Harding. We do not pretend to deny that a vote was passed by the society, stating that the only difference between him and them was an honest difference of religious sentiments; still we claim the right of explaining some circumstances connected with the proceedings of the society in this affair. In the first place, Mr. H. himself requested that such a vote might be passed by the society, and it seems that the people did not wish to have any difficulty respecting the matter, but willing to gratify his feelings, and expecting he would leave the town, suffered the vote to pass, not more than one to six, however, voting in the case at all. We wish to have it expressly understood that it was expected Mr. H. would have left the place, otherwise the vote would not have been suffered to pass on any account whatever. It is stated that a number of individuals who belonged to a singing choir, were deprived of some "peculiar privileges" because they attended Mr. Harding's meeting." This we do not deny.—Those individuals left the society to which they properly belonged, and consequently forfeited their membership as well as their claims to every privilege which the society granted to such as were its active members. The Trinitarian writer, after speaking of this affair, and of their being *compelled* to pay for Unitarian preaching, asks the following question: Do the Honorable Boston Manufacturing Company know these things? We would answer that it is altogether probable they do, and they know very well how they originated, and by whom they were first sanctioned. It is wholly useless for the Trinitarians to try to palm the faults upon the Company, when they were the first projectors of the condition themselves. If like Haman of old they find themselves suspended upon a gallows, prepared for others, let them not complain of the hardness of the rope.

TRUTH AND CONSISTENCY.

FOR THE CHRISTIAN REGISTER.

Reports have been curent among our orthodox friends in the country, for some time past, that Unitarianism is fast declining in Boston and its vicinity; and this change in opinion, it is said, is to be attributed, in no small degree, to the preaching of the distinguished clergyman from Connecticut, who has lately been settled in this city.

A few months since, a friend of mine, then travelling in Connecticut, was *seriously* asked by a pretty intelligent gentleman of that State, whether it was true—that so many of Dr. Channing's people had left him and gone to orthodox societies, that it had become necessary *to close his church,* and suspend public preaching there?—and whether it was true also, that Dr. Beecher had been invited to preach before the officers and students of Harvard College, and that such blessed effects had followed his preaching, that *six of the Professors* and a *large proportion of the students* had become *hopefully pious*? Such were the reports in circulation, and he was anxious to know the truth of them: for, doubtless, they had greatly rejoiced the hearts of the *faithful.* These reports were altogether too ridiculous to deserve our inquiry into their origin, or, indeed, to excite any other feeling than wonder at the

astonishing credulity of some even very well-informed people.

Being in the country a few weeks since, I heard a report of a similar nature myself, which, from the high standing and supposed knowledge of the gentleman, from whom it was *said* to have proceeded, seems to deserve a more particular notice. The story runs thus—

At the recent ordination of Mr. Miller, in Worcester, some inquiry was made of Dr. Beecher, as to the present state of Unitarianism in Boston. He replied, that the Unitarian clergy of Boston had, of late, adopted a more *serious* style of preaching; that *serious preaching* was death to their cause, &c. and, in proof of this assertion, he referred to Dr. Channing and Mr. Ware, *whose people*, he is reported to have said, *were fast leaving them*, "as the thirst which was created, could not be satisfied at that fountain."

I have nothing to do with the Dr.'s *opinion* of Unitarian preaching; but I should be glad to know where he obtained his knowledge of the *fact*, which supported his theory, viz. *that Dr. Channing's and Mr. Ware's people were fast leaving them.* Those of us who have the happiness to sit under the preaching of those clergyman, have no knowledge of the fact, and we think, it could not exist without our knowing it. Indeed it seems to me impossible, that any man, possessing the means of correct information, would have hazarded such an assertion. I cannot believe therefore, that Dr. Beecher was properly understood. The report, however, gains currency under the sanction of his name. RUMOR.

SUMMARY.

CATTLE SHOWS.

The Shows and Fairs in several of the counties will take place as follows.

At *Concord*, 10th October.—Address by Hon. E. Everett. Also at *Worcester*, and at *West Newbury* (Essex) on the same day.

At *Brighton*, by the General Society of the State, Oct. 17th.

At *Northampton*, on the 24th of October.

Mr. Sprague's Address on Intemperance. We are glad to learn that another large Edition (6000 Copies) of this excellent address has just been published. This address is so well calculated to influence public opinion in regard to this odious vice, that we hope every family in the country may have a copy. The 2d edition is published in a cheaper form than the former one, and we understand but a few copies only remain unsold.—The new edition may be obtained at this office, and also at Bowles and Dearborn's.

Intercourse with Liverpool. We are happy to notice, by an advertisment in the public papers, that a regular line of Packets is established to run between this port and Liverpool; to commence running on the first of November and to sail afterwards regularly once a month. "This enterprise," says the Traveller, "is one of much importance to us as a commercial metropolis, and we hope the interest taken by our citizens, will be such as to place it at once, on a premanent and profitable basis.

M. Dupin, in estimating the effective industry of France and Great Britain, states that the aggregate of labour annually performed in France, by individuals, animals and machinery, is equal, annually, to that of 48,824,870. Of this he states that an amount equal to the labor of about 12,600,000 men in the vigor of life is performed by the inhabitants, and that the balance is by machinery and dumb animals.

In Great Britain, by similar estimates it is found that the amount of labor annually, is that of about 50,000,000,—and that seven eighths of this was performed by other means than that of manual labor.

Lavingston County High School.—We notice in the Livingston Register, published at Geneseo, Livingston County, New York, that a High School for Boys is established in that place, which is to go into operation on the first of October. It is to be much after the plan of the School at Northampton, under the care of Messrs Cogswell and Bancroft. One of the Instructors of the School at Geneseo, has been sometime an Instructor in the Northampton School.

The gentlemen engaged in the duties of Instruction are Messrs. Seth Sweetser, C. C. Felton, and H. R. Cleveland, all graduates of the present year at Harvard University. The classes are divided into Lower, Junior and Senior. The tuition will average about $20 per year. The board for the first quarter is to be one dollar, but if, at the end of the quarter it is found too small a price it will be raised a little. It is intended that all the expenses excepting clothes shall not exceed $75. The school is under the care of sixteen Trustees, of whom James Wadsworth, Esq. is President.

The judicious plan of this school, together with the favorable impressions that are entertained respecting it in the community around, render it probable that it will become a school of eminence.

Columbian College. Rev. Daniel H. Barnes, late Principal of the High School in New-York, has been elected President of the Columbian College in Washington city, D. C.

Railroad. At the request of the commissioners for a survey of a route for a railroad, from Boston to the Hudson river, a delegation has been appointed by the Railway Committee in Boston, to afford assistance to the Commissioners in obtaining information on subjects relating to the Railway. The delegation consists of Dr. Abner Phelps, Nathan Hale, Henry Sargent, William Foster, Andrew J. Allen, and John P. Bigelow Esqrs. These gentlemen have forwarded a circular to the Selectmen of each of the towns through which the Rail Road is expected to pass, requesting information on various subjects of interest connected with the Railway. The principal subjects of inquiry by the delegation relate to the tons of commodities exported and imported by each town, and the markets to and from which they are generally conveyed, and the cost of transportation per ton. Also what water powers and manufacturing establishments there are,—what stages pass to and from the several towns, weekly—and whether good building stone for a railway can be obtained, and at what cost.

Further inquiries are also made respecting the probable effect of a Rail-road, in enhancing the value of land and the various articles of produce, &c. which the several towns may furnish.

Great interest seems to be every where manifested, in the project of a railway, and great readiness in aiding the progress of inquiries and surveys. We have great hope that this interest will be kept up till something effectual is accomplished.

Capt. Morgan. The Livingston Register, of Sept. 11th, has the following statement.

"Since the recent trials at Canandaigua, much has been brought to light, respecting the tragical death of Capt. *William Morgan*, concerning whose mysterious disappearance there has been so much published, and so much concealed. We believe it is now admited on all hands that he was cruelly murdered at Fort Niagara, sometime between the 14th and 20th of September last, probably on the 19th. All the early statements and conjectures of the Lewiston Convention in relation to this horrid affair, with some immaterial exceptions, now prove to be substantially correct. The individuals who composed that committee, and who have been slandered, vilified, and abused beyond measure and without mercy, it will now appear, were influenced in their labours by better motives than were lately attributed to them by those who wished to hide from public view a murder more shocking to the feelings of humanity, in all its relations and circumstances, than any which ever before disgraced the annals of civilized man.

In addition to the statement copied into our last paper, from the Batavia Advocate, we have now before us a number of other papers, which detail the particulars of Morgan's confinement and murder very much in the manner there described.—The Ontario Repository, which has hitherto been regarded by masons as the very standard of perfection in relation to the Morgan affair, now speaks in the following language:

"It is now [says the Repository] almost a year since William Morgan was betrayed at the prison door, into the hands of his enemies, who were traced with their victim to the western bounds of the State; but what took place there, it has been the policy of the kidnappers, and many of their *brethren*, to render inscrutable; and the cunning devices intended to deceive and cajole public credulity, so far succeeded as to create conflicting opinions among an indignant people, which served to render the mystery still more mysterious.—We have for a long time believed that Morgan was dead; but we were unwilling to believe that men, who ever had a character in human society, were capable of the deeds which it will appear were committed. The body of facts brought together, during the last sessions, will lead to the disclosure of a scene of cruelty and foul *murder*, such as never, perhaps, disgraced a civilized nation. It will turn out, that Morgan was kept in the Fort from the 14th to the 19th of Sept. during which time he endured the most cruel treatment, which was only ended by death, deliberately inflicted by his tormentors!"

Brigade Review. The Militia of this county, composing the Third Brigade of the First Division, commanded by Brigadier General Lyman, paraded Tuesday, on the Common, for inspection and review by the commander in Chief. The appearance of the troops of all arms, including the ward companies, was very good, indicating a high degree of spirit and attention on the part of the men, as well as of the officers. The different corps were assembled, and the lines formed, with great punctuality. At the hour appointed, His Excellency the Commander in Chief came upon the field, with his suite, accompanied by the President of the United States. They proceeded to the front line, and remained while the troops paid them the marching salute. During the interval of repose, in which the troops partook of the refreshment provided for them, the President, the Governor, and officers and gentlemen invited by the Commanding General, proceeded to his tent, and sat down to a collation there provided. Afterwards the troops performed a variety of manœuvres and firings, which gave further proofs of their expertness and good discipline. Nearly all the men not of the independent companies, were dressed in blue coats and white pantaloons, which, with their uniform cartridge-boxes, belts, knapsacks, and other equipments, gave them the appearance of troops in uniform. The day was pleasant, and great numbers of spectators were attracted to the spot to view the exhibition.

B. D. Adv.

Poisoned Cheese. The Boston Daily Advertiser of Thursday gives the following statement.

"About thirty members of one of the militia companies on the parade on Tuesday, were made sick, by eating of a cheese, which formed a part of a noon luncheon. We understand that it was a handsome and well flavoured cheese, with no appearance of any improper ingredient, and that about twenty persons who ate of it, sustained no injury. Those who were less fortunate, were yesterday recovering from their illness.

Portsmouth Athenæum.—The original Royal Commission to Benning Wentworth, as Governor of the province of N. Hampshire, granted by George 3d, in the first year of his reign, has been presented to the Athenæum in this town, by Mrs. A. Atkinson, by the hand of Jacob S. Pickering, Esq. It is written in the court hand, upon three sheets of parchment, and is preserved in a box covered with red leather, ornamented with the Royal cypher in gilt letters; and the great seal of England attached, is enclosed in a metal box.

A commission to sundry persons from George 11, to survey the boundary lines between the provinces of New Hampshire and Massachusetts Bay, under the great seal, is also in the Cabinet of the Athenæum, and was presented some time since by George Jaffrey, Esq. The seal attached to each of the above instruments, is composed of common Bees' Wax, and weighs over half a pound each.

Portsmouth Journal.

The visiters of William & Mary College, in Virginia, have made choice of the Rev. Adam Empie, an Episcopal Clergyman, of Wilmington, N. C. to be President of the College.

LETTER FROM GEN. LAFAYETTE.

The Boston Recorder, of yesterday, gives the following copy of a late letter of Gen. Lafayette, to a gentleman in this State.

LA GRANGE, MAY 20, 1827.

MY DEAR SIR—I am happy in the opportunity to offer myself to your kind remembrance, at the same time that I have to congratulate you on the pleasure you will find in the return of a long absent friend. The excellent Mr. King is now with us; his first visit in America will be to you, and I wish it was in my power to accompany him.—The affectionate welcome I have enjoyed at your beautiful seat shall ever be present to my memory. Be pleased to remember me most gratefully, most cordially to Mrs. ———, to your amiable neice and children, to the friends who joined us at your hospitable house.

Here I am, surrounded by a numerous family, living in the recollections of my happy visit through the United States, chiefly employed on agricultural pursuits, but still harboring the hope that before my eyes are closed they will see the sun of liberty light upon this western and southern part of the European continent. Old as I am, there may be some presumption in the fond anticipation. On this very anniversary day, fifty years are elapsed since I was indebted to the gallantry and firmness of two thousand officers and men, for their *timely and handsome Retreat*, (so the Commander in Chief was pleased to express it,) as they happened to be surrounded at Barren Hill, Pa. by the whole British Army. But on this side of the Atlantic, the cause of freedom is hurried on by a powerful auxiliary, I mean the imprudent, encroaching, and intolerable conduct of the adversaries to religious, civil and political Rights.

Our excellent friend Mr. King, has much to say to you respecting Asia, Greece, and this part of Europe; but I know he will hear inquries, and readily give answers relative to the Colony of La Grange. He has been also intimately acquainted with the B——— and S——— family. We had much conversation together. I shall therefore only offer the respected regards of my son, my other children, and grand children, La Vasseur, and those of

Your affectionate friend, LA FAYETTE.

Granite.—It is but a short time since the Boston Granite was introduced into this city, and we are now pleased to observe that massy columns of this article form the pediments of many new stores, and the basements, and in some instances the entire fronts of houses. They are ornamental, durable and cheap, and will, if more generally introduced, produce an entire revolution in the appearance of the city, and supersede marble altogether. They are at present erecting columns and steps of this granite, but of a more dark and greyish hue, at the Hospital, which when finished, will have a fine and appropriate appearance. There are many dwellings erecting in the upper parts of the city with this granite. *N. Y. Enquirer.*

Perkins's Engine.—It is mentioned in some of our late English papers, that Mr. Perkins has put into operation a new manufactory for his steam engines, one of which has been tested at St. Catherine's Dock with great success. It is said that his engine, with a piston of eight inches diameter, works with sixteen horse power at the expense of only one bushel of coal an hour.

The publication of the "*Times*," an ably conducted New-York paper, edited by Professor SILLIMAN, has been temporarily discontinued;—the editor assigning, as the principal cause, the withdrawal of nearly 300 of his subscribers to the "*Journal of Commerce*," a paper recently established there.

There were 112 deaths in New-York last week, viz. 30 men, 18 women, 33 boys, and 31 girls. In Philadelphia 64: adults 30, children 34.

FROM ENGLAND. London papers to Aug. 23d have been received, via. New-York. We give the following extracts from the English papers.

The Russian Fleet. The four ships of the line and four frigates with a corvette and store ship, detached from the Russian fleet at Portsmouth, England, for the Mediterranean, sailed with a fair wind on the 20th August.

The British squadron now in the Mediterranean consists of three ships of the line, five large frigates, two smaller, five large, and eleven small brigs, in all twenty-six sail.

The will of the late Mr. Canning, made in 1809, is published. By it he bequeathes all his personal estate and effects to his wife, desiring her to pay his mother 2000*l.* or an annuity of 300*l.* for life.

London, Sept. 18. It is with the greatest satisfaction we announce to the country, that his Grace the Duke of Wellington has accepted his Majesty's offer of the Command of the Army.—The communication, we understand, was conveyed to his Grace (who is now in the country) by the Marquis of Anglesea. The Noble Marquis returned last night with his Grace's answer, signifying his acceptance of the proffered dignity. We are convinced this communication will be received by all classes with unmixed pleasure; for there has never been a second opinion as to his being the only man in whose hands that high trust should be reposed. *Courier.*

Aug. 20. Doctor Pett, a Canon of Christ Church and Tutor to the late Mr. Canning, will fill the vacancy in the Episcopal Bench, occasioned by the death of the Bishop of Carlisle. It is not, we believe, intended that he should succeed to the latter See, as there will probably be a move, and Dr. Pett will come in at the end. We need hardly remark upon the gratifying character of this proceeding, on the part of his Majesty's Ministers, viewed, as it must be, as an occasion eagerly embraced by them to testify their respect for the memory of their late illustrious colleague.

The Emperor of Russia has ratified the Treaty, lately made by the English, Russian and French Ministers. He expresses a desire, "that solid peace may be restored to Greece, which, ever since 1820, has been desolated by a war which religion and humanity deplore."

The condition of Portugal appears still unsettled. There is much dissatisfaction expressed of the new constitution, and factions still prevail.—Some pretend there is no salvation for them but under the government of Don Miguel. It is evident the French Court favors his claims.

Dreadful Fire at Moldavia.—VIENNA, Aug. 11. A dreadful fire has reduced *Jassy*, the capital of Moldavia, with a population of 15,000 souls, to a heap of ruins. The loss of property is immense—the loss of lives melancholy. Fifty bodies have already been dug out of the ruins. The fire having reached the prison, the malefactors confined therein were set at liberty, and immediately commenced the pillage of that part of the city which had escaped the ravages of the flames!—A severe storm raged during the continuance of the fire.

MARRIAGES.

In this city, Mr. Henry Dean to Miss Matilda Smith.—Seth Knowles, Esq. to Miss Sarah Payson. Mr. Lowell Goodridge to Miss Caroline Ann Morgan.—By the Rev. Mr. Parkman, Mr. Daniel C. Sampson, of Mobile, to Miss Emeline M. Rogers, daughter of the late Capt. Thomas Rogers, of this city.—By the Rev. Mr. Ripley, Capt. John Buckmar, to Miss Mary Wyman, both of this city.

In Salem, by Rev. Mr. Upham, Mr. Robert E. Bemis, of Watertown, to Miss Martha Wheatland, daughter of Capt. Richard Wheatland, of Salem.—By Rev. *Mr.* Coleman, *Mr.* John *M.* Ives, to *Miss* Lois Southwick, daughter of *M.* John Southwick.

In Wiscasset, Mr. Edward Tufts, of Charlestown, to Miss Rebecca Sprague, daughter of John Maguire, Esq.

In Duxbury, Capt. Nathaniel C. Weston to Miss Ann Winsor, daughter of Charles Witherell, Esq.—Mr. Jesse Holmes to Miss Judith Witherell—Mr. Geo. Cushman to Miss Sally Witherell—Mr. Bela Joyce to Miss Ann Witherell.

In Keene, N. H. Rev. Artemas Boies, of South Hadley, to Miss Susan Lamson.

DEATHS.

In this city, on Tuesday, Mr. Thomas Pratt, aged 41.—Mrs. Elizabeth, wife of Mr. Joseph Ripley, aged 57.—Mr. William L. Cushing, aged 45.

In Hingham, on Saturday last, Mr. Edmund Hersey, aged 42.

In Portland, Mrs. Susan, wife of Mr. Nathan Safford, aged 39.—Miss Eunice, daughter of William S. Quincy, aged 19.

In Plymouth, Mr. Thomas Bartlett, aged 50.

In Hamburg, Nathan Byrant, jr. of Boston, aged 24.

In Marlborough, Capt. William H. Weeks, of Stow, aged 24, son of Capt. Jonathan Weeks of Waltham. He was assisting in the raising of an academy—the upper beam broke, and eleven young men fell 25 feet into the cellar, upon a quantity of rough stones. Seven of them were materially injured. Capt. Weeks survived five days. He was a young man of distinguished worth and great promise: and the loss to his relatives and friends, and society, is irreparable.

In New-Bedford, Mrs. Sarah H. Hewins, aged 22, consort of Mr. Luther G. Hewins, and daughter of Mr. Friend Crane, of Canton.

In Sandwich, Hon Nathaniel Freeman, aged 86, a patriot of the revolution.

In Hanson, Nathaniel Cushing, Esq.

CHAPLAIN AND INSTRUCTER WANTED.

WANTED, a Gentleman who is willing to take charge of the School at the House of Reformation for *Juvenile Offenders*, and to preach on the Sabbath in the Chapel of the *House of Industry* at South Boston.

Any one who is disposed to engage in these Services, and to give his *time* and heart to the improvement of those with whom he will thus become connected, will please to make application in person, or by letter, to the Subscribers, at the Room of the Directors in Faneuil Hall.

It is desirable that an election be made as early in the month of October as practicable.

MOSES GRANT,
BENJ. V. FRENCH,
MOSES WHEELER, } *Committee.*

Sept. 29.

POCKET BIBLES.

POCKET BIBLES, in elegant or plain bindings, at very low prices, for sale by N. S. SIMPKINS & Co. Court-street, corner of Brattle-street. Sept. 29.

NEW ALMANACK FOR 1828.

JUST published by Bowles & Dearborn, 72 Washington-street, and J. B. Russell, No. 52, North Market-street—— "The New-England Farmer's Almanack for 1828, conducted by Thomas G. Fessenden, Esq. editor of the New-England Farmer. This Almanack, in addition to the usual miscellaneous matter and calendar pages, will contain a variety of valuable articles on Agriculture and Domestic economy, by the editor of the New England Farmer, among which are articles on soaking Seeds in Copperas Water, on small Farms; on Charcoal; on Fish used as manure; cure for paps or pip in Poultry; on painting walls to mature Fruit; on cattle stalls; signs of a good Farmer; method of drying Peaches; value of Time; machine for gathering Clover Seed, with two illustrative Engravings; Sir Astley Cooper's Chilblain Ointment; on steaming roots for cattle, with a drawing; Agricultural Axioms; Fallen Fruit; cure for staggers in Swine; to raise Cabbages which shall not be stump footed, by Dr. Green, of Mansfield Mass; to fatten Fowls; on sowing Turnips (on a large scale) with a drawing of a cheap machine used for the purpose; with a variety of valuable articles on household Economy. Care is taken to have the Almanack correct, and from the quantity of really valuable articles it contains on the above subjects, it can safely be pronounced equal to any in the market.

Booksellers and country traders will be supplied with them on the most favorable terms, by sending their orders to either of the publishers in Boston. Sept. 1.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

GENERAL AGENTS, Bowles & Dearborn, No. 72, Washington-street, *Boston.*

MASSACHUSETTS Jonathan A. Saxon, *Greenfield*; James R. Buffum, *Salem*; John Stacy, *Concord*; David Andrews, *Hingham*; Caleb Gilf, do; Allen Danforth, *Plymouth*; Henry Gray Thacher, *Yarmouth*; Clarendon Harris, *Worcester*; Cephas Clapp, *Northampton*; Elisha Edwards, *Springfield*; James Brown, *Cambridge*; Geo. Copeland, *Brewester*; William Howe, *New Bedford*; David Marshall, *Waltham*; Alpheus Richardson, *Groton*; Joseph Davis, Jr, *Northboro*; Sylvester Procter, *Danvers*; Rev. Seth Alden, *Marlboro*; H. & G. Carter, *Lancaster*; Rev. T. F. Rogers, *Bernardston*; Otis Bailey, *Chelmsford*; Daniel I. Tenney, *Lexington*; Thomas Billings; *Towell.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord*; John W. Foster, *Portsmouth*; John Prentiss, *Keene*; Sam. C. Stevens, *Dover*; Steven Abbot, *Wilton.*

VERMONT. Rev. George G. Ingersoll, *Burling on.*

MAINE. Glazier & Co. *Hallowell*; Ethan Earle, *Brunswick*; E. F. Morrill, *Belfast*; Putman & Blake, *Saco*; Pearson, Little & Robinson, *Portland.*

CONNECTICUT. Rev. Samuel J. May, *Brooklyn*

NEW YORK. Charles S. Francis, *New York*; Rev. Barnabas Bates, *New York*; Elder David Millard, *West Bloomfield.*

PENNSYLVANIA. James Kay, *Philadelphia.*

DISTRICT OF COLUMBIA. Bartow & Brannan, *Washington.*

MARYLAND. William G. Appleton, *Baltimore.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.* m 31.

LETTER PAPER.

FINE LETTER PAPER, from the *Brandywine Mills*, at $3 per ream—Goodwin's, Butler's, and Ames's Letter Paper, from $3:50 to $5.

Cold and hot-press'd *Foolscap* and *Pot Paper*, from $2:50 to $5 per ream.

For sale by N. S. SIMPKINS & CO. Corner of Court and Brattle-streets. Sept. 29.

UNITARIAN TRACT—No. 13.

JUST published by BOWLES & DEARBORN, 72 Washington-street, *A Discourse on being born again.* By Mrs. Barbauld. Printed for the American Unitarian Association.

Also—Mr. Tuckerman's Second Quarterly Report, addressed to the American Unitarian Association. Sept. 29.

GORDAK'S GENUINE MEDICINES.

JOHN MARSH, No. 96 & 98 State-street, having been appointed sole and only Agent by Mr. Wm. Gordak, (late from Germany) for vending his *Medicines*, will keep constantly for sale his *genuine Medicines* prepared by him, viz. GORDAK'S *genuine physical Drops*, composed of ROOTS & HERBS—preventive against Fevers. This Medicine will cure *Colds, Coughs, Jaundice, Bile*, and *Weakness* at the *Stomach*; it will *purify* the *Blood*, create an *appetite*, and cure the most *Inveterate Head Ache*; for *Worms* in *Children* it is a most efficacious *Medicine.*—Price 25 cts. a single Bottle.

☞ GORDAK'S "*Rheumatic Balsam.*" This Balsam is highly recommended for Rheumatic pains, pain in the side, back, &c.—Price 37 1-2 Cts. per. Bottle.—A liberal Discount to Wholesale purchasers. Sept. 29.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets. Sept. 15.

JUVENILE LIBRARIES.

A GREAT variety of *moral* and *religious* Books, for Juvenile and Sabbath School Libraries.—Likewise, Hymns on Cards—Rewards of Merit—Class Papers, &c.—for sale by N. S. SIMPKINS & CO. corner of Brattle-street. Sept. 15

LINCOLN & EDMANDS,

Have published a Stereotype Edition of

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

From the Pastors of the Baptist Churches in Boston

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquainted, and we wish you every success in its circulation. We are, dear Sir, yours truly; F. WAYLAND, Jr.
D. SHARP,
Hall J. Kelley, Esq. J. D. KNOWLES.

From Pastors of Churches in Charlestown.

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY,
JAMES WALKER.

From Mr. Emerson, late Principal of the English High School Boston.

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronounciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.

Hall J. Kelly, Esq. G B. EMERSON.

From Mr. Gould, Principal of the Latin School in Boston.

From an examination of Mr. Kelley's Second Spelling Book, I am convinced that his system of expressing the sounds of the vowels is judicious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.

Boston, August 26, 1826. B. A. GOULD.

SPRAGUE'S ADDRESS—*Cheap Edition.*

This day published, by BOWLES & DEARBORN, 72 Washington-street, An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827. By *Charles Sprague.* Printed by request of the Society. *Second Edition.* Sept. 1.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution. July 14.

LIBERAL PREACHER, No. 2.

THIS day published, by BOWLES & DEARBORN, 72 Washington-street, No. 2 of the *Liberal Preacher*, for August; containing a Sermon by Rev. Dr. *Thayer*, on Revivals of Religion. Aug. 4.

LINCOLN'S SCRIPTURE QUESTIONS,

For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred. July 28.

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York. may 19

POETRY.

THE PENITENT'S OFFERING.*

BY MRS. HEMANS.

Thou, that with pallid cheek,
And eyes in sadness meek,
And faded locks that humbly swept the ground,
From thy long wanderings won,
Before th' all-healing Son,
Didst bow thee to the earth, oh lost and found!

When thou would'st bathe his feet,
With odours richly sweet,
And many a shower of woman's burning tears,
And dry them with that hair,
Brought low the dust to wear,
From the crown'd beauty of its festal years.

Did he reject thee then,
While the sharp scorn of men
On thy once bright and stately head was cast?
No, from the Saviour's mien,
A solemn light serene,
Bore to thy soul the peace of God at last!

For thee their smiles no more
Familiar faces wore,
Voices, once kind, had learn'd the stranger's tone;
Who rais'd thee up, and bound
Thy silent spirit's wound!
He, from all guilt the stainless, He alone!

But which, oh erring child!
From home so long beguil'd,
Which of thine offerings won those words of Heaven,
That o'er the bruised reed,
Condemned of earth to bleed,
In music past, "Thy sins are all forgiven?"

Was it that perfume fraught
With balm and incense brought
From the sweet woods of Araby the blest?
Or that fast-flowing rain
Of tears, which not in vain
To Him who scorn'd not tears, thy woes confess'd.

No, not by THESE restor'd
Unto the Father's board.
Thy peace, that kindled joy in Heaven, was made;
But costlier in his eyes,
By that best sacrifice,
Thy HEART, thy full deep HEART, before Him laid.

* St. Luke, chap. vii. ver. 37 and 38.

THE MOTHER.

In "Letters from the Continent," by Frederick Matthieson, we have the following anecdote.—The accompanying verses are published with the anecdote in the Monthly Repository, of August, under the signature H. H. and dated Birmingham.

"Of Prince William Henry, who was for a long time resident at Hanover, I heard a trait which does honor to his heart. One day he met a woman leading in her hand a half-naked boy. 'Will you sell me your child?' asked the Prince. 'You may be a very rich gentleman,' she answered, 'but I would not take all your money in exchange for my child.' 'Why not?' said the Prince. 'Do you know then who I am? But come to-morrow to the castle, and if, indeed, I am not in circumstances to purchase your son, at least I can provide for him.' The woman appeared the next morning, as he had desired, and the Prince not only had the boy creditably educated, but promised to take him into his service, if he should prove honest and diligent."

"Thy babe is naked, hungry, cold,
And thou art poor and famish'd too;
Exchange thy baby for this gold,
'Twill buy thee bread and clothing new.

"Sore press'd by poverty we roam,—
My babe and I have scarce to eat,—
No friend we have, nor shelt'ring home—
Expos'd to all the storms that beat;

"And *thou* dost dwell in lordly hall,
Where cold and want can ne'er intrude,
Where riches furnish at thy call
Both costly dress and dainty food:

"Yet all thy gold is worthless ore—
More dear my boy, though nurs'd in wo,
Than all thy state, than all thy store—
A *Mother's* heart thou ill dost know!"

"Thy tears rebuke my folly's aim!
My wealth thy treasure cannot buy;
Yet shall it answer mis'ry's claim,
And light up pleasure in thine eye.

"Beneath my care thy boy shall grow,
While thou his rising worth shall tend;
Your wand'rings o'er, ye yet shall know
A home, and comfort, and a friend."

H. H.

MISCELLANY.

SUGGESTIONS TO PARENTS.

The Journal of Education gives the following on the subject of Religious and Moral Education.

As the foundation of virtue, children ought very early to have imprinted on their minds a true notion of God, as of the independent Supreme Being, Author and Maker of all things, from whom we receive all our good, who loves us and gives all things. And consequent to this, instil into him a love and reverence of the Supreme Being. This is enough to begin with, without going to explain this matter any farther, for fear, lest by talking too early of spirits, and being unreasonably forward to make him understand the incomprehensible nature of that Infinite Being, his head be either filled with false, or perplexed with unintelligible notions of him.

Let him only be told upon occasion, that God made and governs all things, hears and sees every thing, and does all manner of good to those that love and obey him. You will find that, being told of such a God, other thoughts will be apt to rise up fast enough in his mind about him, which, as you observe them to have any mistakes, you must set right.

And I think it would be better if men generally rested in such an idea of God, without being too curious in their notions about a Being, which all must acknowledge incomprehensible; whereby many, who have not strength and clearness of thought to distinguish between what they can and what they cannot know, run themselves into superstition and atheism, making God like themselves or else none at all. And I am apt to think the keeping children constantly morning and evening to acts of devotion to God, as to their Maker, Preserver, and Benefactor, in some plain and short form of prayer suitable to their age and capacities, will be of much more use to them in religion, knowledge, and virtue, than to distract their thoughts with curious inquiries into his inscrutable essence and being.

Be sure to preserve their tender minds from all impressions and notions of spirits and goblins, or any fearful apprehensions in the dark, and let them know that God, who made all things good for them, made the night that they might sleep the better and quieter, and that, they being under his protection, there is nothing in the dark to hurt them.

NIAGARA FALLS.

The following further particulars respecting the passage of the vessel over Niagara Falls, are from the Rochester Telegraph.

Stages on both sides of the river, from Buffalo, Lewiston, Queenston, &c. swarming with passengers, continued to arrive all Thursday, and until noon the next day. On Saturday morning the rank and file visitors came in, and such mingling of spirits, ages, and sexes, such a mass of heterogenous humanity, we never before witnessed. The silks and gauzes of patrician ladies and the mawkish finery of the peasant girl were enveloped alike in dust, and each seemed alike indifferent to every thing but to see the ship go over the falls.

The Michigan was towed by the steamboat Chippewa, down to the mouth of Chippewa creek, five miles above the falls, in the forenoon. At precisely 2 o'clock, P. M. they hauled out into the river, and towed about two miles down, when the steam-boat left and made for the shore. Immediately after, Capt. Rough's barge was seen pulling ahead of the Pirate with a line. When the steam-boat left her, she tacked and came on broadsides, but was headed down again by the barge and kept steady for another mile, when Capt. R. cut loose, gave her three cheers, and pulled with a strong, steady and fearless stroke, through a torrent never before stemmed, for the shore, which he made at a point about three quarters of a mile above the falls. The interest felt for the safety of the barge was painful. Human life had never before, in that frightful manner, been voluntarily perilled. All who had been hurried thus far into that current, went to "that bourne from whence no traveller returns." Nothing but strong arms and steady nerves saved the barge. Capt. Rough is the oldest navigator on lake Erie.

The arrangements were skilfully made and gallantly executed. She took the desired channel, and the spectacle, from the moment she hove in sight until she was dashed into, literally, a thousand pieces, was full of interest and novelty.

It is impossible to form any thing like an accurate estimate of the number of persons this spectacle called together. From the top of Forsyth's house we could see, in every direction, from which a view of the falls could be had, close, solid masses of people. The banks on either side of the river, Goat Island, and Table Rock, were literlly alive with spectators. Every road and avenue leading to the falls during the day, was thronged with vehicles of every possible description, from the John Bull coach and six, with its thirty passengers, down to the Canadian poney, rode by two Indians, either of whom looked better able to *carry*, than to be carried by the beast.

Amusements, in all their rounds, were to be seen at all public houses, and even by the wayside. All amusements, however, ceased upon the first cry, "she is coming!" and the eager rush of thousands, viewed from the roof of the Pavillion, was a scene which delighted every eye.

The public houses, as may be supposed, were crowded to an overflow. Those who got victuals and drink were fortunate, but lodgings were out of the question. Mr. Carey, editor of the York Observer, assured us that he counted 14 asleep *upon* and 36 *under* the Billiard table, at Brown's, on Friday night; and other rooms, he said, contained corresponding numbers.

LONGEVITY. On the morning of Thursday last, a Highlander of the name of John Macdonald, expired in his son's house, in the Lawn market, at the advanced age of 107:—He was born in Glen Tinisdale, Isle of Sky, and, like the other natives of that quarter, was bred to rural labor. Early one morning, when looking after his black cattle, he was suprised by the sight of two ladies, as he thought, winding slowly round a hill, and approaching the spot where he stood. When they came up, they inquired for a well or stream, where a drink of water could be obtained. He conducted them to the "Virgin Well," an excellent spring, which was held in great reverence on account of its being the scene of some superstitious and legendary tales. When they had quenched their thirst one of the ladies rewarded Macdonald with a shilling, the first silver coin of which he was possessed. At their own request, he escorted them to a gentleman's house, at some distance; and there, to his great suprise and satisfaction, he learned that the two "ladies" were Flora Macdonald and Prince Charles Stewart. This was the proudest incident in Macdonald's patriarchal life—and, when surrounded by his Celtic brethren, he used to dilate on all the relative circumstances with a sort of hereditary enthusiasm and more than the common garrullity of age. He afterwards turned joiner, and bore a conspicuous part in the building of the first Protestant Church which was erected in the island North Uist. He came to Edinburgh twenty-three years ago, and continued to work at his trade till he was ninety-seven years of age. He was a temperate, regular living man, and never paid a sixpence to a surgeon for himself, nor had an hour's sickness in the whole course of his life. His hearing was nothing impaired, and till within three weeks of his demise, without glasses he could have threaded the finest needle with facility.

Lon. pap.

Anecdote of Thomas Paine. One very warm evening, about twenty years ago, passing the house where Thomas boarded, the lower window was open, and seeing him sitting close by, and being on speaking terms, I stepped in for a half hour's chat; seven or eight of his friends were also present, whose doubts and his own he was labouring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c. and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed—and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing the tumbler with his favourite brandy and water, a person, who I afterwards found was an intruder like myself, asked Mr. Paine if he ever was in Scotland? the answer was, yes.—So have I been, continued the speaker: and the Scotch are the greatest bigots with the Bible I ever met—it is their school-book, their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet continues the speaker, in no country where I have travelled have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries: by their bigoted custom of going to church on Sunday, they save the wages which they earn through the week, which in other countries that I have visited is generally spent by mechanics and other young men in taverns and frolic on Sunday; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch: you rarely find them in taverns, the watch-house, alms-house, bridewell, or state-prison. Now, says he, if the Bible is so bad a book, those who use it most would be the worst of people, but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and a historical fact which could not be denied—so without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and T. to enjoy the scene.

Spies. There is a pleasant scene in one of the Italian authors, between a spy and a cardinal who employed him. The spy begins with a low voice, "Such a one whispered in my hearing, that your eminence was a very great poltroon." Having given his patron time to take that down, he adds, that another called the cardinal a mercenary rascal in a public conversation. The cardinal coolly bids him go on, and the spy proceeds to load him with reports of the same nature, till the cardinal rises in great wrath, calls him an impudent scoundrel, and kicks him out of the room.

Manufacture of Combs.—It is stated in the Massachusetts Yeoman, that the manufacture of combs is carried on in Leominster, to a greater extent than in any other town in the U. States; nearly 150 persons are employed, and the value of the article manufactured exceeds $100,000. There are other towns, however, which are extensively engaged in this species of domestic industry. In Westbrook, but a mile or two distant from this town, [Portland] Mr. Ebenezer D. Woodford alone has rising of 50 persons employed in manufacturing that article, the value of which annually manufactured by him is nearly forty thousand dollars. His accurate imitations of the shell, and superior staining and finish, have given his work a very considerable celebrity, and acquired for him an extensive and ready market in the principal cities in the Union. *Adv.*

Method of salting Butter. Take sugar one part, nitre one part, and clean strong salt two parts, beat them well together, and put by the preparation for use; of which take one ounce for every sixteen ounces of butter, and mix it thoroughly with the buttermilk. Butter salted in this manner, and put down in close tubs, with a little melted butter poured over the surface, to fill up every little vacancy before the top is put on, will keep good for many years.

What ratio of sleep does nature require?—Answer—Keep yourself employed till you feel fatigued, and then sleep until you feel refreshed, whether it require 4, 6 or 8 hours, or any nameable time. For if you retire before nature requires repose, you will dream yourself fatigued!

It must be evident, that the time requisite for sleep, is the time required by nature without reference to its length or shortness, or any arbitrary rules. *Charleston paper.*

BOOKS RECENTLY PUBLISHED,

BY *JOHN MARSH*, and for sale at No. 96 & 98 State-street—

☞ The "*Merchant's Memorandum and Price Book*, comprising every description of Merchandize, alphabetically arranged and classed under the different branches of business, as they are found in the Mercantile Houses—this book is highly reccommended to the use of Country Merchants and Traders by many of the most respectable Merchants, in Boston and the Southern Cities—

☞ An Abridgment of the "Merchant's Memorandum and Price Book," including W. I. Goods—Dry Goods—Hard and Crockery Ware.

☞ The "*Hard-Ware-Man's Price Book*," calculated for Dealers and Importers of Hard Ware—including every description of those Goods, with room sufficient to insert the cost, prices, &c. of each article—

☞ A *Grammatical Chart*, or Private Instructor of the English Language; presenting at one view, all the rudiments of the English Grammar—illustrated by appropiate examples—also paragraphs including all the the questions necessary to be answered—together with the rules to be applied by the pupil in parsing. By Seth T. Hurd. This Chart is recommended to the use of Schools by many distinguished literary gentlemen of Boston and the State of Maine. Sept. 22.

NEW SUNDAY SCHOOL HYMN BOOK.

JUST published by WAIT, GREEN & Co, 13 Court-street, and BOWLES & DEARBORN, 72 Washington-street, *Hymns for Sunday Schools*, in 4 parts—the 1st containing Hymns to be sung in School, to which Tunes are affixed. This will be found a useful book in all Sunday Schools, as the Hymns are, all of them, well adapted to the minds of children. Those engaged in Sunday School instruction are invited to call and examine it. 13 *Court-street—Boston.*

Sept. 15, 1827.

PAPER AND STATIONARY.

JUST received a prime assortment of Writing Paper, which will be sold for 2 1-4, 2 3-4, and 3 and 3 3-4 dolls. per ream, being 10 per cent. lower than the same qualities have been selling. Those in want of good paper will do well to improve this opportunity.

—ALSO—

Just received from Philadelphia 50,000 Quills, including the best qualities.

The subscriber is agent for P. Byrne, Quill and Wafer Manufacturer, New-York, & will keep constantly for sale all kinds of Quills and Wafers manufactured by him at the Factory Prices.

The subscriber has now on hand a general description of Goods of the best quality, and is constantly selecting, and intends keeping every article in any way connected with the Stationary line, which will be sold at the lowest prices, wholesale and retail, by

JOHN MARSH, No. 96 & 98 State st. two doors east of Merchants' Row. Sept. 22

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14.

NOTICE.

WOMEN and GIRLS in want of places in Families, as Nurses, Cooks, Chambermaids, or in any other capacity, can be supplied with places, free of expense, at the office of the Society for the benefit of domestics and their employers, No. 17 Atkinson-street.—Families in want of domestics are invited to call. Copies of the Constitution of the Society can be obtained at the same place, which those unacquainted with the objects of the Society are requested to examine.

Sept. 15.

THE SOUVENIR,

Embellished with splendid Quarto Engravings.

THIS work is intended as an agreeable and instructive companion for the parlor, and an appropriate attendant at the Toilet—to be issued every Wednesday, commencing with the first Wednesday in July next.

No exertion will be spared to render "THE SOUVENIR," in all respects, worthy the patronage of the public, both as a cheap and elegant emporium of useful and interesting information, and a valuable repository of choice specimens of miscellaneous literature. Strict attention will be bestowed on the moral tendency of "The Souvenir," and a constant watchfulness preserved over the cause and interests of virtue.

A portion of the contents will be as follows:

I. Tales, original and selected; Essays, moral, humorous and scientific; Poetry, original and selected from the best American and Foreign publications; Biographical Sketches of distinguished persons, *male* and *female*, particularly the latter; Anecdotes, *Bon Mots, &c. &c.* The *original* matter necessary for this department of our paper will be furnished by individuals who are advantageously known to the public through the medium of their Literary productions; besides the numerous correspondents who may be expected to contribute.

II. Miscellany.—Interesting items of intelligence, foreign and domestic occurrences, deaths, marriages, &c.

III. Engravings.—The first number of every month will be embellished with a splendid quarto Copperplate Engraving, fitted to the size of the work, among which will be the following.

Alhambra, Ancient Palace of the Moorish Kings in Spain.—View of the Permanent Bridge over the Schuylkill.—Ætna, from the Gardens of the Prince of Biscaria.—View of St. Petersburg.—Arch Street Ferry, Philadelphia.—Paraclete, founded by Abelard.—Giant's Causeway, and Bridge of Bridon.—State Prison, Auburn, New York.—Tynwald Hill, Isle of Man.—Burning Fountain, one of the seven wonders of Dauphiny.—Grotto of Oselles.—Temple of Pluto.—Pont Du Gard, near Nismes, Languedoc.—Saussure's ascent of Mont Blanc.—Cascade near Oysans, Dauphiny.—Desert of the Grand Chartreuse.—East Prospect of Giant's Causeway.—Castle of Segovia, Spain.—Lake of Killarney from Kenmure Park.

Each Subscriber will thus be furnished yearly with seventeen superior Copperplate Engravings, the price of which if purchased singly would more than double the annual cost of the entire work.

IV. The Toilet.—In addition to the usual Literary matter contained in similar publications, the Proprietor has completed an arrangement by which he will be enabled to furnish correct descriptions of the prevailing fashions, both foreign and domestic, illustrated with elegant engravings, besides the regular series, once in each quarter; places of fashionable resort; sketches of life, manners, &c. &c. at the earliest possible period, and from the most authentic sources.

V. Editor's department; Notices of passing events; The drama; New Publications; Criticisms; Reviews &c. &c.

Terms.—"The Souvenir" will be published every Wednesday, on extra-medium fine white paper, printed with new and elegant type, and decorated in addition to the engravings alluded to above, with many appropriate Embellishments. Each number will comprise eight pages, cut, stiched and expressly adapted for binding.—At the expiration of every year, or the close of a volume, subscribers will be furnished *gratis* with a general index of the contents, and a handsomely engraved title-page.

Price of subscription $2 50 per annum, payable in advance. Postmasters and others out of the city, procuring five subscribers and becoming responsible for the payment, will be entitled to a sixth copy gratis.

The Copperplate embellishments will be superintended by the Publisher, and the typographical part of this work will be under the exclusive direction of Messrs. Atkinson & Alexander, who have been so long known to the public as able and enterprizing artizans, that it is entirely unnecessary to say, that, so far as they are concerned, there can be no doubt as to the elegance of its execution; and with regard to his own share of the arrangements, the Publisher binds himself, in case he should fail to perform any essential part of his undertaking, to refund the price of subscription.

Subscribers are requested not to pay any monies unless accompanied by the receipt of the Publisher, or the Agents.

PHILIP PRICE, Jr. Philadelphia.

CLASSICAL READER.

LINCOLN & EDMANDS, No. 56 Washington Street, Boston, publish the *Classical Reader*, consisting of a selection of Lessons in Prose and Verse, from the most esteemed English and American writers—intended for the use of the higher classes in Public and Private Seminaries. By *Rev. F. W. P. Greenwood* and *G. B. Emerson*, of Boston. Price 1 doll.—9 dolls pr. doz.

☞ This popular Reading Book is rapidly extending in circulation. It is introduced into the Public Schools in Portland, Portsmouth, and numerous other towns. The chaste style, elevated sentiment, and valuable instruction which this selection furnishes, cannot fail to impart pleasure and profit to every class in which it is read. As a companion for the Parlor, it will also be highly interesting. Sept. 22.

NEW RELIGIOUS PUBLICATION. The subscribers have determined to issue a *Monthly Religious Periodical*. The work will be decidedly Unitarian in its views; containing a large proportion of practical and devotional Religion; expositions of difficult passages of Scripture—facts relating to, and directions for Sunday Schools—and all important religious intelligence. It will not be dissimilar in its appearance and character to the Unitarian Miscellany, published a few years since; plain and direct in its style, serious and charitable in its spirit, and adapted to the Family Reading of all classes of the community.

The subscribers feel confident that their undertaking will meet the approbation of all who are interested in the promotion of practical Religion and pure morals, as well as correct doctrinal views.

The prospectus and conditions of the work will soon be published and sent to Clergymen and other individuals who feel interested in promoting the circulation of the proposed work.

BOWLES & DEARBORN,
Sept. 22. *No. 72, Washington-Street.*

GROTON DOCUMENTS.

THIS day published, and for sale at the office of the Christian Register, and also by Bowles & Dearborn, 72 Washington Street—A collection of FACTS and DOCUMENTS relating to ECCLESIASTICAL AFFAIRS in GROTON, MASS. occasioned by the publication of 'the Result of an Ecclesiastical Council convened at Groton, Massachusetts, July 17, 1826,' and intended to correct misstatements made, and supply material facts suppressed, by the authors of the result. Aug. 18.

MEDICAL LECTURES—*Boston.*

TIME CHANGED.

MEDICAL Lectures of Harvard College will begin the THIRD WEDNESDAY IN OCTOBER, at the Medical College, Mason street, Boston. The time having been changed from the THIRD WEDNESDAY IN NOVEMBER, when they formerly began.

WALTER CHANNING,
Dean of the Medical Faculty.

CHRISTIAN REGISTER:
Printed at 166 Washington-street,
For the Editor, by
SAMUEL B. MANNING.